

A Short
S U R V E Y
O F T H E
Kingdom of **CHRIST**
here on Earth with his Saints.

W H E R E I N

- I. The new Heavens and new Earth ;
- II. The Appearing and second Coming of Christ ;
- III. The Restoration of all things ;
- IV. The Day of Judgment ;
- V. The Place of Punishment of the wicked Angels and Men ;
- VI. Christ's giving up the Kingdom to the Father ;

Are briefly handled for the Benefit of all that have not time and opportunity to read large Volumes.

To which is annex'd,

A short Scheme of Exposition on the 12th Chapter of the *Revelation*.

When the Son of Man cometh, shall he find Faith on the Earth ? Luke 18. 8.

In the latter days shall come Scoffers, who shall say, Where is the Promise of his Coming ? 2 Pet. 3. 3, 4.

London, Printed, and sold by *M. Fabian* at
Mercers Chappel in *Cheapside*. 1699. ❧

THE
EPISTLE
TO THE
READER.

ALTHO the Subjects here treated of, viz. the new Heavens and new Earth, the second Appearing and Coming of our blessed Lord and only Saviour Jesus Christ, his Reign for a thousand years here on Earth, the Restitution of all things, the day of Judgment, the place of Punishment of the wicked Angels and Men, and our Lord's giving up the Kingdom to the Father, may be deep and mysterious; yet I hope they are handled with that modesty that may be without offence, tho thy Thoughts may differ from mine herein: for in a Work of this nature, that Scripture

may be true generally, if not always, that we know but in part; and what true Light we have, cometh from the Father of Lights, who I hope I can say has been sought unto herein in Sincerity. The Reason why I have attempted to write upon so great and mysterious Points as these, when so much has bin written already by many good Men, and learned and able Pens, are,

1. *Because I conceive these great Truths hold a greater Analogy and Harmony one with the other, and speak in their proper Course and Time, than most, at least many think they do, as may easily be discern'd in what they have wrote.*

2. *Because most that has bin wrote, at least most fully upon them, is contain'd in large Tracts, and but occasionally, in treating upon other Subjects, as Texts relating to these Truths come in their way: so that many that cannot purchase them, and have not time to read them, have not the advantage of the Light therein held forth; when they as well as all other Divine Truths ought in our speaking to them to be so held forth, as might be for the*
the

To the Reader.

v

the Edification of the whole Body of the Children of God, for whose sake they were revealed.

3. *Because we have reason to hope that as these great things draw nearer, the knowledge of them will in proportion come from him that did first give forth the Revelation of them, to the Comfort and Edification of his Church and People, and in the accomplishing of which, all that fear God ought to account themselves concern'd.*

4. *And as he is a free Agent, he acts according to his Sovereign Will in his giving it forth both as to Time, Measure, and Persons: and this should teach us to be very serious, not only in our Searches into them, but in our Censures of others, and put us upon imitating the noble Bereans, to search the Scriptures whether they speak according to them; and if not, not to hear them.*

What is here said is with great brevity; and so much the more, because the words of the Texts cited or refer'd to are

not inserted, but only the Chapter and Verse, that it might be compris'd in the less room, and thereby made the more beneficial to all. But neglect not in thy reading, to read the Scripture refer'd to; and the Lord himself bless it and make it of use to thee.

A brief SURVEY of the Kingdom of our Lord Jesus Christ, in his Reign with his Saints for a thousand years upon Earth.

2 Tim. 4. 1. *I charge thee therefore before
God and our Lord Jesus Christ, who
shall judg the quick and the dead, at his
Appearing and his Kingdom, &c.*

THE Apostle *Paul*, to press home with
the more weight upon the Spirit of
this Servant of God *Timothy*, what
he had bin before instructing him in,
and had further to say to him, *viz.* That even
now he was upon finishing his own Course in
the Ministry of the Gospel of Christ, *v 6, 7.*
I say, he sets before the Eye of his Faith, the
awful View of that blessed Kingdom of Christ,
wherein our Lord Jesus would execute Judg-
ment upon all both quick and dead, com-
mitted to him by the Father, whose Mercy
and Grace they were now offering to Sinners
unto Salvation, thorow the Ministry of the
Gospel.

As if he should say, Son *Timothy*, make full proof of this thy Ministry, knowing that when this Kingdom comes, it shall not go unrewarded, *Mat. 16. 27. Rev. 11. 18.* and in the Kingdom of the Father thou mayst shine forth as the Sun, *Mat. 13. 43.*

Here are two things asserted,

First, That our Lord Jesus Christ is Judge both of the Quick and the Dead.

Secondly, The time when he will execute this Judgment ; and that is,

1. At his Appearing.
2. At his Kingdom.

First, Then who they are that are subject to this Judgment of his.

1. The Saints, *Rom. 14. 10. & 1 Cor. 5. 10.*
2. Sinners, both Angels and Men. *1st*, The fallen Angels, *Mat. 8. 29.* with *Jude 6. 81. 1 Cor. 6. 3.* *2ly*, Sinful Men, both quick and dead, *Joh. 5. 22, 28, 29. Acts 17. 30, 31.*

But there will be a great difference between the Judgment the Saints are subject to, and the Judgment the Devils and Sinners are subject to : For,

First, The Saints, they had all their Sins reckoned to Christ, out of that eternal Love God bore to them in him, and his Righteousness imputed to them, *2 Cor. 5. 21.* so that by Christ's standing in their stead to answer for them all that in Law (*Rom. 8. 1, 3.*) or Justice could

could be laid to their charge, God actually makes over to them all the saving Benefits of the new Covenant. *Rom. 5. 1, 2.* of which Justification and Deliverance from Wrath to come is one, *Rom. 5. 8, 9. & 1 Thess. 1. 10.* Therefore,

Secondly, I conceive the Judgment they are subject to is only declarative, a pronouncing them justified upon the grounds aforesaid, and this rather by his powerful Actings upon them, *Phil. 3. 21.* than in any formal Sentence that then shall be past on them: For the holy Spirit, the Fountain and Spring of all inherent Grace, always speaks true, and his witness will stand good in that day, *Rom. 8. 8, 15, 16, 17.* that they are the Sons of God, Heirs of God, and Joint Heirs with Christ, of the Glory of his Kingdom, as well as of the Kingdom of the Father to all Eternity, *1 Cor. 15. 28.*

Thirdly, Hence I conceive, as the Apostle words it, as to the time of Christ's judging, *at his Appearing, and his Kingdom*, that the Judgment of the Saints shall be at his Appearing, and the Judgment of Sinners in his Kingdom; and these Scriptures do abundantly satisfy me in it, *1 Cor. 15. 20, 23.* and those Saints that are then alive shall not prevent the rising of the Saints that were dead at the coming of Christ, but every Man in his own order, in that order which God in his infinite Wisdom hath set, *Christ the first Fruits, afterwards they that are Christ's at his Coming this second time*

time without Sin unto Salvation, Heb. 9. 28. to the compleating of that Salvation in this his Kingdom, he in his first Coming made the Purchase of upon the sure Foundations of the everlasting Covenant of Grace: For the dead in Christ shall be raised first; then the Saints alive in the Body, in this mortal state, shall be changed, 1 Thess. 4. 15, 16, 17. in which Work Christ will work in a way of wonder, therefore call'd a Mystery as well in respect of time, as to the Nature of the Work it self, 1 Cor. 15. 51, 52. Is it not a Mystery to a wonder that Christ should in a Moment, in the twinkling of an Eye, less than a Moment, raise all the dead Saints, and change all the Saints then alive into an incorruptible immortal State? The Bodies indeed of the wicked, both dead and alive, at the Resurrection, shall be put into such a state as not to be capable of dying, but made capable of an eternal Duration, to undergo the Wrath and Judgment of God: But here are those Appellations given to the Saints in their Resurrection, that the wicked can have no Participation of, as 1 Cor. 15. 42, 43, 44. It's raised in incorruption; which I take here in the largest sense not only of the fleshly material part of Man being subject to Death; but of all Inclinations to sin, &c. In glory, even as Christ's Body in the Transfiguration, Mat. 17. 2. His Face did shine as the Sun, and his Raiment was as white as the Light, by the Glory of his Body cover'd with them; for it was his Body, not his Raiment

Raiment that was transfigured. *In Power*, for in the Resurrection they shall be as the Angels in Heaven for Power and Strength. *A spiritual Body*, so fine and sublime, that who can conceive, who can describe it? God the Father has given us a Pattern in his Son our Lord Jesus Christ, 1 *Joh.* 3. 1, 2. *For when he shall appear*, to enter upon his Kingdom, all his Saints both dead and living *shall be made like him*; that is, as he is now in our Nature in his glorified state. Well may it be said, *he shall then be admired in his Saints*, in whom he is thus glorified in the communicating of his own Glory to them as 2 *Thess.* 1. read the whole Chapter, and *Joh.* 17. 22.

Thus we see all the Judgment the Saints are subject to will be past in a moment, in the twinkling of an Eye; and in this glorified state, *They shall be caught up in the Clouds to meet the Lord in the Air*, 1 *Thess.* 4. 17. The Apostle tells us of no interval of time between their being raised, and the Incorruption, the Glory, the Power, the Spirituality; but all instantaneous; and this is *the Manifestation waited for*, Rom. 8. 18, 19. *the Glory that shall be reveal'd in them in this Appearing of Christ.*

O what a King is the Believers King, fill'd with such Divine Power as is able to subdue all things to himself! How should they pray for this his Kingdom, and long for his Appearing, that *he may take to himself his great Power*, as Rev. 11. 17. saying, *We give thee thanks*

O

O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great Power, and hast reigned: For here in the Fall of this 10th part of the City Babylon, Christ begins to manifest his Almighty Power, tho yet in Heaven, and will more and more, until the same Jesus that ascended into Heaven, shall in like manner come from Heaven. Acts 1.

11. But altho he be not thus come, but yet to come, yet he can and will put forth of his Divine Power to destroy Antichrist. and save his Church here on Earth. in order to the propagating his Grace in the Gospel, to the calling of his Elect. and then he will not tarry, 2 Pet. 3. 9. The Lord is not slack concerning his Promise as some Men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

We read of a new Heaven and a new Earth. *I/a. 65. 17, 18. & 66. 22. & 2 Pet. 3. 13.* by which I do not understand a new World, but the Heavens that now are, the Imperial Heavens, where God is in the most full manifestation of himself and Glory, and where Christ is in our Nature, and where the Elect Angels, and Spirits of just Men made perfect are, *Acts 1. 11. Heb. 4. 14. 1 Pet. 3. 22.* Nor by a new Earth do I mean a new material Earth, other than what was made at the beginning of all things: (For as I conceive, the Heavens I have spoke of were created immediately by God out of nothing, as the Angelical Nature and the Souls of Men:

so they are not only capable, but will be of an eternal Duration, and will never be annihilated) but the place where the Saints and Angels shall behold the Face of, and enjoy God for ever.

So neither do I conceive there will be a Dissolution of the first Chaos of the Earth, being also created by God out of nothing, as the Heavens were, tho all things form'd out of it may, except the Bodies of Men. I must except the Bodies of Men, because it's a part of that which constitutes the Person of a Man that is made for an eternal Duration, and will both in the wicked as well as good pass under such a Change as to its present State, as will make it capable of duration to eternity.

Therefore the Prophet says, That in the time of the new Heavens and Earth, he intends, the Elect shall long enjoy the Work of their hands, build Houses and inhabit them, &c. *Isa. 65. 21. 22.* And the Apostle *Peter* can have respect to no other state of things than was promised by *Isaiah*; to which Promise he refers. *2 Pet. 3. 13, 14.* and intends a blessed State and Condition the Church of God shall have, immediately forerunning this Kingdom of Christ, to the effectual Calling of all the Elect, as *ver. 9.* And here I conceive the day of Grace ends to Sinners, at Christ's entrance upon this his Kingdom.

Our Lord Jesus Christ, who hath abolished death, and brought Life and Immortality to light through the Gospel, when he shall have

have accomplished that great Work of calling and bringing in his Elect, *i. e.* all the Father had given to him, and by his Grace formed his Image in the new Creature in them; having no more Work of that nature upon his hands. he makes his second Appearance in the World to compleat the Work he had begun in and upon his Children, *Heb. 2. 10.* with *ver. 5, 6, 7, 8, 9.* and *chap. 9. 28.* that as he had made purchase of their intire Persons, both Body and Soul, *1 Cor. 6. 19, 20.* such his Redemption and Salvation must be. This *Job* lived in the Faith of, *Job 19. 25, 26, 27.* which, as has bin said, shall be done by his mighty power in a moment, at his very appearance, and first approaches, to his taking upon him this Kingdom and Administration of it, invested with all Power in Heaven and Earth, even upon his descending whilst in the Air, where he will collect and gather together all his Elect both dead and living, and join them with himself in his Administration, which will be of Justice and Judgment to the Despisers and Neglecters of the Grace of the Gospel in its proper Season: for almost in all the Scriptures where you have this his Appearing and second Coming spoken of, 'tis in relation to his judging the World, as *Paul, Rom. 2. 4, 5.* *2 Thess. 1.* read the Chapter, *2 Pet. 3.* read the Chapter, *James 5. 7, 8, 9.* *Jude v. 14, 15.* I cite no more because of brevity, except *Rev. 1. 7.* with *ver. 5, 6.* And from *Jesus Christ, the Faithful Witness, the first begotten of the dead,*
the

the Prince of the Kings of the Earth, who hath loved us, and washed us from our Sins in his own Blood; and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion, &c. Behold he cometh with Clouds, as in 2 Tim. 4. 1. with 1 Theff. 4. 16. 17. and every Eye shall see him; and they which pierced, and all Kindreds of the Earth shall wail because of him. The wailing here is not that in Zech. 12. 10, 11, 12, &c. that is the effect of God's pouring out the Spirit of Grace upon them to cause them to look to Christ by Faith; but here it's another kind of sight of Christ, viz. as their Judg: for so he will be to the Sinner and ungodly, when he shall come the second time in the Clouds of Heaven.

Having thus far proceeded on our way, and found Christ in his appearing in the Air, coming to enter upon his Kingdom here on Earth, with all his Saints, in a glorified State, prepar'd for this great Assize and Judgment of the World: Two things are to be done for the Grandure and orderly Process in this solemn and stupendous Affair.

1st, The preparing the place where this great King, who is the Judg in this great Assize, shall be entertain'd, that the splendor of it may be answerable to so noble a Judg and his honourable Retinue: and seeing it shall be upon the Earth, which lies under Bondage and the Curse, because of the Sin of Man, every Creature groaning under the Bondage thereof,

thereof, *Rom.* 8. 22. it cannot be thought a fit place to receive him in the state it's in, who is so holy and righteous a Judge, and has so glorious a Train, as *Dan.* 7. 9, to the end of the Chapter, and *Isa.* 6. 1, to 4. Therefore God will, as *Peter* tells us, according to what he had spoken by the Mouth of all his holy Prophets since the World began, *Acts* 3. 21. send Jesus a second time to restore all things. Now this must relate to the time and coming of Christ I am speaking of, for the Apostle is express in it, *That when Jesus shall come again, this Restitution of all things shall be: And that the Heavens must receive him till this his Coming: and that these are the times of refreshing that shall come from the presence of the Lord, in his restoring all things: And that all the Prophets have born witness to it,* could we but understand them.

Now into what a state the Creatures and the *all things* here intended shall be put, will be the question.

1. By the *all things* are intended the *all things* that suffer by the Sin of Man, which I conceive include all things under the Sun and the luminary Heavens: for I do not think these suffer by Man's Sin, tho Man dos by receiving their Influences through those Mediums that suffer by Man's Sin.

2. Into what estate they shall be put by this Restoration, what Tongue can express, or Pen declare? only this I may say, because the Scripture says it, they shall be delivered from all that Vanity, Bondage and Corruption, be
it

it what it will, that it suffers under because of the Sin of Man, *Rom.* 8. 19, 20, 21, 22.

In short, whatever the state and condition of the Creatures was when they first came out of the hand of God their Creator, and the first *Adam* found them in at his Creation, that state and condition will Christ the second *Adams* restore them to in his entring upon this his Kingdom with his Saints.

And we may reasonably think that that Lord Jesus Christ that can and will in a moment do so great a Work as raise the dead Saints, and change the living, and all into a glorified State, a State far more pure, glorious and excellent than *Adam's* was in Innocency; I say, he can easily bring back the Creatures from that Bondage and Corruption they are fallen under through the Sin of Man.

Now our Lord Jesus Christ's thus preparing a place for himself and his Saints to carry on this great Affizes in, by the restoring all things, will redound much to his Honour and Glory both from his Saints, and Sinners:

1. As to the Saints. (1.) It will heighten the sense of the Grace of God upon their Hearts, to see against what bountiful goodness of God they had sinn'd, by which they had justly forfeited so blessed an Estate as Man was put into and possess'd of at first, and yet to obtain Pardon and Forgiveness in Christ. (2.) And the exceeding greatness of this Love and Grace of God in Christ, in not bringing them back to the same Estate, but

B

to

to take occasion of their Forfeiture of that. to advance them to a far more glorious state than *Adam* was in, or all his first Creation-grace was capable of advancing him to: while in this mortal State we are so deprest by the effects of Sin, alas how little can we apprehend of these things? but to have them set forth to our view in their Perfection in a glorified state, rendring us capable to understand them to perfection, what improvements may not the Saints make of them to the glory of God?

2. As to the Sinners and ungodly, this will bring honour to Christ from them also: for, (1.) How will it aggravate their Crimes, when they see what they have lost by Sin, and how by the blindness of their Minds, and hardness of their Hearts, they forfeited so blessed an Estate, and bin carried away through their fleshly Corruptions after the Husks of the present things of this World and mortal Life. (2.) But when they see, as now they shall, what they have so righteously merited by Sin, besides the forfeiture and loss of so blessed a Condition, the Wrath of God that is now ready to break out upon them to the utmost, for ever, this will wonderfully tend to confound them in this their day of Judgment. (3.) And doubtless bring afresh to mind all the dealings of God with them in the dispensation of the Grace of his Gospel, so far as it has bin brought to their Ears, as a further aggravation of the hardness of their Hearts, and blindness of their minds, to the acknowledgment of the Righteousness of Christ's proceeding with them

them as a Judg. Tho things of this nature may be brought in as aggravations, yet Christ will proceed against them according to the Tenour of that Law and Covenant they are under to God, *viz.* the Law of Works; and therefore this Restitution of all things, seems to be necessary at this time, when Christ is entring upon the Judgment of the World, that the State of things may be the better understood, as it stood between God and Man when he gave him his being, and put him under Law to him.

Criminals are put into a place of safe Custody before the Judg comes to sit; and accordingly our Lord Jesus Christ secures the Dragon, the old Serpent, which is the Devil and Satan, *Rev.* 20. 2. by laying him under the restraints of his Power from making that opposition he always did, whilst left to his Will and Liberty; and this for the whole time of the 1000 years. Now altho the Prince of Devils be only named, as *Joh.* 16. 11. yet we are to understand all those Legions of Devils; the fallen Angels are also intended, as also all Sinners among Men, who being his Subjects, are all shut up together with him, in order to be brought forth to trial when once Christ and his Saints advance the Throne, the Judgment Seat, which is the next thing in *John's* view: *Ver.* 3. *And I saw Thrones, and they sat upon them, and Judgment was given to them.* Now mark in whom *John* here instances, in a few eminent Saints; whenas before we have proved all the Saints dead and alive shall come

B 2

with

with Christ, and be joined with him in his judging the World : so likewise tho he instances in only the Dragon, yet all the Devils and wicked Men are intended ; for we read of the Resurrection of the Just and Unjust at the same time, tho the Just rise first.

Our Lord Jesus Christ, speaking of the Resurrection, tells us, it shall be of the Just and of the Unjust, as *John*. 5. 27, 28, 29. and here Christ speaks of it upon the occasion of all Judgment being committed to him, and only names the Just first, but in the next words the Resurrection of the Unjust, the one to Life, and the other to Damnation ; so in *Mat*. 25. 30. he says, *When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as the Shepherd divides the Sheep from the Goats : it follows, v. 3. 4. Then the King shall say, &c.* So this must relate to the time of his Kingdom ; for under that Royal Title will he sit as Judge in this Judgment, clothed with Sovereign Authority and Majesty.

Now I see no inconveniency to suppose that the wicked shall rise also at Christ's entring upon his Kingdom, and that they, together with the Devil and his Angels, shall be disposed by Christ ready to be call'd forth to his Judgment : for in that state, whenever it shall be, they shall be put into such a Condition as not to be subject to Mortality, but both in Body and Soul be render'd capable of undergoing the Wrath of God, that shall be inflicted

flicted upon them to all Eternity.

But it will be objected, *Rev. 20. 5. The rest of the dead lived not again till the 1000 years were finished.* Now the Question is, who this *rest* refers to, whether the rest of the Saints, those immediately spoken of before in *ver. 4.* where *John* sees the Souls of them that were beheaded for the witness of Christ, &c. or the wicked. In *ver. 6.* it's said, *Blessed and holy is he that hath part in the first Resurrection, for on such the second death hath no Power:* which second Death is everlasting Destruction, as *ver. 14.* therefore I conceive by *the rest* is meant the Wicked, and that all the Saints are Partakers of the first Resurrection, tho' *John* instances but in some.

1. Because none of them are subject to the second Death.

2. Because they all rise together, as in *1 Cor. 15. 42, 43.* and *1 Theff. 4. 15, 16, 17.*

3. It is the Privilege of all the Saints to reign with Christ, even all that are washed in his Blood. *Rev. 1. 5, 6.* And I cannot construe it otherwise according to the Analogy of other Scriptures that speak of the same thing.

And if *the rest* be to be understood of the Wicked, and yet they supposed to be raised upon Christ's entering upon his Kingdom, it seems to be a Difficulty, to which I offer these things for a Solution.

First, The Wicked cannot be said to be raised to live, which is properly said of the Saints, but raised to an eternal Death, and so it is expressed, *Job. 5. 29.*

B 3

2. But

2. But it will be objected, That if the Death there be of their Bodies, then the Life there must be answerable to their lying in their Graves under a natural Death. To which I answer :

I do not take the word *Resurrection* in *ver. 6.* to intend the Resurrection of the Body properly, but by way of Allusion; and the *living again of the rest* in *ver. 5.* (by which *rest* I understand the Wicked) must answer to the word *lived* in *ver. 4.* which is in *ver. 6.* call'd by allusion *Resurrection*. Now my reasons why I take it not to be the Resurrection of the Body, are,

1. Because they were risen as to their Bodies before the Prophet could see them inthron'd with Christ, as *ver. 4.* For, as it has bin proved, their Bodies were raised before they were taken up into the Air to meet Christ before he was descended to the Earth, where these Thrones are erected, and the Judgment of the World will be transacted, *Job 19. 25, 26, 27. Rev. 5. 10.*

2. The Prophet, tho those he instances in were such as had suffered Martyrdom for Christ, and had bin dead in their Bodies, yet speaks only of their Souls, that which animates and acts the Body in its glorified as well as mortal state.

3. The Soul never dies, therefore can have no Resurrection to life properly, but by allusion; and that I conceive is intended by it here.

1. That by Grace, which the Soul is the proper Seat of, they, whilst imbodyed in

a

a mortal state, were help'd so to live to and for Christ, as to be strengthened to undergo Martyrdom for him, notwithstanding the frailties of the Flesh, &c.

2. Now the Soul having receiv'd its body again in an immortal and glorify'd State, is inabl'd to act and live far above what it was whilst in the Body in its mortal state, and therefore

3. It's said *they lived and reigned with Christ a thousand years*; joyn'd with Christ in judging the World, who before suffered Martyrdom by the World, whilst in their mortal State. This is such a living as they were not capable of before.

Therefore as to *the rest*, the Wicked, they live not again till the 1000 years were finished or expired, as *ver. 7.* that is, till the Work of the 1000 years was finished; now they, as well as the Saints that were dead, had their Bodies raised, and they that were alive were changed; and their State being changed, they could not live as before: nor in their present State, being put under confinement with the Devils till the 1000 years are expired, as *ver. 7, 8, 9.* and then it's such a living as brings the execution of the Sentence they are under upon them, to their eternal Damnation, which is the second Death.

But to take a more particular Scheme of this 20th Chapter.

1st, The Prophet sets before us how our Lord Jesus Christ will proceed in his entring

upon this his Kingdom, *viz.* of his Saints. Having raised the dead Saints, and changed the living, and put them all into a glorify'd State, and taken them all up to meet him, with all his holy Angels in the Air, as appears by comparing *Mat.* 25. 31. with *1 Thess.* 4. 16, 17. and as he had told the High Priest, when he was upon his Examination before him, *Mat.* 26. 64. Having, I say, thus collected and gathered together all his Attendants and noble Train, and having secured all his Enemies he was to sit in Judgment upon, and prepar'd a place, *i. e.* this Earth here below, as we have said before, by the restoring all things to their primitive State and Beauty; which we have reason to believe need to be no work of time to him: for he that could and did by a word in the beginning spake them into being out of nothing, even the Imperial Heavens, with all those spiritual Beings the Angels, the Inhabitants thereof, and this vast Fabric here below, containing all the Elements, saying, *Let it be*, and so it was; I say, cannot he with as much ease, and in as little time, by a word bring back this lower World, and all the Furniture of it, from that Corruption and Bondage it now lies under through the Sin of Man, and restore it to its primitive Estate and Condition?

The first thing the Prophet presents us with is, how Christ will deal with his Enemies, and those that are to be brought to Judgment by him, as Judge of all, in this time of his Kingdom: *ver.* 1. 2, 3. and that by securing of them,

them, and putting them into safe Custody, in order to be call'd forth and put upon their Trials for their eternal Estate.

And altho we have only mention made of the Dragon, that old Serpent the Devil ; yet it's necessarily imply'd that the other Devils and fallen Angels, which are innumerable, are all secured with him ; as in *John 16. 11. Because the Prince of this World is judged: In the Victory Christ obtain'd by his death over him as Prince and Chief, he obtain'd the same over all the rest, tho he is only mentioned.*

2. All Sinners of Men are included also, as of Satan's Kingdom and Regiment, as *ver. 5. the rest of the dead lived not again till Satan's time of binding is out, in the expiration of the 1000 years: For by living again here, cannot be meant their being raised in their Bodies out of the Grave, from that natural Death all were under, except such as were alive in their Bodies when Christ came ; and that, because at the time when the Just shall be raised, the Unjust shall be raised also, as the Scripture is express in Mat. 25. 31, 32. Joh. 5. 28, 29. and the living then in the Body shall pass under such a Change suitable to their State, as the Just suitable to theirs. In this Joh. 5. 28. it's said, All that are in their Graves shall hear his Voice, and come forth ; both they that have done good, and they that have done evil. Now this Voice can be no other than that Shout the Lord himself shall descend with, 1 Thess. 4. 16. Mat. 13. 41, 42. The Son of Man shall send forth his*

his Angels, and gather out of his Kingdom all things that offend, and them that do Iniquity. But what then are we to understand by the *first Resurrection*, which implies a second? I answer, by *not living again*, I understand the Life they lived before this their Confinement with the Devils, in the liberty of fulfilling their fleshly Lusts, and the Lust of the evil one, with whom they are now shut up and confin'd. And this may be well understood: for the way of the Devils living in Sin is different from Mans, he being a Spirit, but Man, all the while of his sinful State here in his fleshly and mortal Condition, puts forth his sinfulness in all manner of outward Acts of Wickedness, as well as in the Mind; and it's by what is outward that they declare themselves Sinners. But now as raised, that way of sinning is no way suited to them; and as to that of sinning or living in Sin suited to them, they are not only restrain'd from it; but how can it be otherwise supposed, when they are every moment in fearful expectation of being haled before that awful Judg and Judgment-seat, to be arraign'd for their eternal Estate? and if their Trial may be personally over; the expectation of that dreadful Sentence is enough to fill their Thoughts with Horror; but no sooner is it over, but they grow desperate, and fall in with that Confederacy of the Devils, to compass the Holy City.

This sense may be confirmed by the State of the Righteous, whose Judgment I told you I conceive should be declarative; and principally in what is acted upon them, and is by the Apostle,

Apostle, *Rom.* 8. 19. call'd a *Manifestation*, and, as we heard out of the Scripture, is past in a moment, and no sooner past but they live to God at another rate than ever they lived before. Faith and hope as to their Salvation, and all the Actings of these Graces toward the assuring their Hearts of an Interest in it cease; for now they are in possession. So doubtless the Life, or rather Death as we may call it, of the Wicked, vastly differs from what it is here in the Sins, and ways of sinning in this Life, when once they have past their Trial, and lie under the dreadful Sentence of Damnation, and the execution of it; and therefore it may well be call'd a *living again*, it so vastly differing from what their living in sin now is.

2ly, The Prophet, in *ver.* 4. sets forth to us how Christ will manifest himself in this his Kingdom as King; and as a Judge, *ver.* 11. a Judge clothed with Sovereign Authority and Power.

2. What assistances he will call to him in this his Kingdom, and judging the World both Angels and Men, *1 Cor.* 6. 23. The Saints the Prophet instances in, are some eminent Saints that had suffered for Christ in this Life; and it's possible, because it will carry the greater resentment upon the Spirits of those that shall be judged by them, that those very Saints that they in the time of Satan's Kingdom had treated so, should now sit with Christ in Judgment upon them: But however he instanceth in these, it's evident that all the Saints, both small and great, Christ will join with him in
this

this Judgment, even all that he has wash'd with his Blood, *Rev.* 1. 5, 6. And he tells us there were Thrones erected for them, and they sat upon them, and Judgment was given. And what Judgment can this be, but of the World that our Lord Jesus Christ is the Judge of, as *the only Potentate, and Lord of Lords, and King of Kings*, 1 *Tim.* 6. 15? These being the times of the Father's own appointment to shew this in, this time of this second Appearing of Christ, as *ver.* 14. *Lord of Lords, and King of Kings* indeed, when all the Saints shall be made Lords and Kings under him in this his Kingdom, and join'd as such with him in this Judgment. Now this their rais'd and exalted Estate is call'd the *First Resurrection*, which whosoever is made partaker of, over them the *second Death* hath no Power: and indeed how should it, being in the Possession of eternal Life? And by *Resurrection* I cannot conceive is meant that of the Body; for all the Saints intended in the Text do not partake of a bodily Resurrection; for many of them, even all he finds alive at his Appearing, are only chang'd into this glorify'd State by the Power of Christ: which, with the raising and glorifying of those that were dead, is done in a moment, whilst Christ is in the Air, but being glorify'd by Christ, and brought with him into this his Kingdom, and advanced upon Thrones, they reign with him all the time of this his Kingdom, till he give up the Kingdom to the Father, 1 *Cor.* 15. 24, 25, 26, 27, 28. and *Mat.* 13. 43.

Thirdly,

Thirdly, The loosing Satan out of his Prison, *ver. 7.* which shall be but for a little Season, *ver. 3.* The Work he goes about, is to muster up all he can against Christ and his Saints. *Ver. 9.* it said *he shall go out to deceive the Nations, over all the Earth,* described to us under the names *Gog and Magog.* As the first signifies *cover'd,* so the second *uncover'd*; by which names the mortal Enemies of the Church and People of God are intended: but now in this last Expedition, that Satan shall ever have opportunity to make to eternity against Christ and his People, doubtless he finds it an easy work to perswade the poor condemned Sinners that now lie under the Sentence, and under this short respite between Sentence and Execution; the Design is to prevent the execution of the Sentence they lay under, if possible, and deliver themselves from it.

But you will object and say, *If it be as is suggested, that the Saints are in an immortal State; how can they be so deceiv'd, as think to deal with such Persons as they must have to do with?* I answer,

It's not so unreasonable as it may seem to be thus to be deceiv'd: for tho' the Saints be brought into an immortal, incorruptible State, and are so in the time of this Kingdom; yet the Glory of that their State doth not, nor will appear in its Perfection, till they come into the Kingdom of the Father: this Christ himself says, *Mat. 13. 43. Then shall the Righteous shine forth.* Then, when in the Kingdom of their Father, tho' there

there shall nothing more be wrought in or upon them than what is; yet the Glory of it shall not put forth it self in its glorious Rays till they come there; for otherwise they would not be fit to reside amongst other the Works of God here on Earth: it was so with Christ after his Resurrection.

And do the Wicked see the Saints live without Food, and the necessary Supports of this Life, being immortal? so they, the Wicked, do themselves during the time of this 1000 years: so there may not be that difficulty to deceive them in this matter. Which brings us to the fourth thing, the Consequence of these Attempts.

4. And Fire came down from God out of Heaven, and devoured them: so God giving them this short respite between Sentence and Execution, they are left out of their malice and hatred to Christ and his Saints, to hasten their own execution. And now the Devil that deceives, and leads them, and they that are led of him, are all cast into the Lake of Fire and Brimstone, to be tormented for ever and ever, where it's said the Beast and the false Prophet are; which I conceive is no other than that Lake in *ver. 14, 15.* which is said to be *the second Death.*

In the after part of this Chapter the Prophet *John* gives a more full Description of the awfulness of this great Judge of quick and dead, and of his proceedings in this great Assizes, *ver. 11. And I saw a great white Throne, and him*
that

that sat on it: The Color of his Throne bespeaks the Righteousness and Clearness of his proceedings in this his judging the World.

1. *From whose Face the Earth and the Heavens fled away, and there was found no place for them; that is, as I have said, as to its present frame and Constitution, as under the Bondage of Corruption through Sin, as Rev. 21. 1. This new State of things in this lower Creation, being come by Christ's restoring all things, the old pass away, ver. 5, 6, 7, 8. read the words.*

2. *I saw the dead both small and great stand before God, ver. 12. For ver. 13. the Sea gave up the Dead which were in it, and Death and the Grave delivered up the Dead which were in them.*

3. *The Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of those things which were written in the Books, according to their Works.*

4. *And Death and Hell were cast into the Lake of Fire: this is the second Death. And whosoever was not found written in the Book, was cast into the Lake of Fire.*

I shall briefly speak to these three last things.

I know it's the thoughts of many, that the Judgment spoken of here will be after the 1000 years; tho I cannot find by the Analogy of Scripture it will be so, but in the time of it: For,

1. Then it will be a long time after this 1000 years, before Christ shall give up the Kingdom to the Father.

2. Because

2. Because we cannot suppose but that every Person, Devils and Men, shall have a personal Trial, it being for their eternal Estate. And,

3. This must necessarily suppose it to take up a long time, when every one shall have a full hearing, and liberty to make all the Defence for himself he can, as the Scriptures tell us they shall, *Mat. 7. 22, 23. and chap. 25.* read the Chapter with due observation.

But here, you will say, the Righteous are brought in pleading in a way of self-denial, as largely as the Wicked in a self-justification: and you have said, their Judgment will be over in the twinkling of an Eye. A: that is here said of the Righteous, amounts to no more than this, that whatever they have done or suffer'd, yet they own their Salvation to be of meer Grace, which doubtless they will have time to signify all along in this Assize, tho join'd with Christ in the Judgment.

But as for the Wicked, that notwithstanding all their self-conviction, they will offer all they can for their Lives from the Books they shall be judged out of; and truly I think that the Wicked under a profession here will take up Christ most time: and therefore I proceed as propos'd to the second Head.

The Dead are said to stand before God *small and great*, which could not be if they had not bin raised who had died a natural Death: so that this giving up of Death, the Grave, the Sea, &c. must be before this Assize begins: and the living

living pass under a Change too; otherwise how can we suppose they shall be able to remember all their Sins both in thought, word and deed, if their Faculties were not restor'd to their primitive Powers, and their Bodies also as fit Organs, to act jointly with their Souls? for it is the whole intire Person that is the Subject of this Judgment, as it shall be of the Punishment.

In the third, *the Books were opened*, Books in the plural.

1. I conceive there is the Book of the Law; for all that are subject to this Judgment, will be bound to answer to God upon that old Covenant-bottom.

2. The Book of Conscience: for altho Christ, as in *I/a. 11. 1, 2, 3, 4, 5.* is such a Judg that needs not the Sight of the Eye, or hearing of the Ear, being God as well as Man; yet he will so proceed as to leave every Person self-convicted.

3. The Records that are kept in Heaven of all Mens Sins, *written*, as the Prophet says, *with an Iron Pen*; these shall also be brought forth, and laid open in this day.

4. The Book of the Gospel: tho this shall not be the foundation upon which Christ will proceed, yet out of this Book there will great and high Aggravations to their Sin and sinfulness arise, to heighten the heinousness of their Guilt, that because God is good and gracious, they will be the more evil and ungodly.

C

Lastly

Lastly, The Book of Life: they shall see that none of their names are there, notwithstanding all the Profession that many of them have made.

To the fourth, *that Death and Hell are cast into the Lake of Fire, which is the second Death*; I conceive this is the same with *chap. 21. 8.* and intends the Fire that comes down from God, and devours them on their Attempt upon the Camp of the Saints, and holy City; and in short, no other than God's dissolving the whole frame of his most beautiful Workmanship here below of the Heavens and Earth, and turning this lower World into a Chaos; that as the Devils acted their first Sin here below in tempting Man, (for the thought of sin is sin) so they shall be punish'd here with Man.

I conceive of these things thus: we read in *Gen. 1. 1.* that *in the beginning God created the Heavens and the Earth, &c.* The Heavens are named first, but we read no more of the Heavens here intended in all the rest of the five days Creation, for they are the Imperial Heavens here intended; but we read this in the after-part of the first day of God's beginning to bring this Chaos of the Earth into form: and so God works on all the other days till he had brought into its perfect form, and furnished it with all the variety of Species, among which Man, the only Intelligent Being, who as he was of a more excellent Make, so God indowed him with Privileges and Honors accordingly, and made him Head and Lord

Lord of all the Creation here below.

But as I said, tho we read no more about God's creating the Heavens than thus, *he created them*; and how excellent a Being soever they have, or are, yet they had no Beings before. But we are given to understand by the Word of God, that when God created them he did not create them void as the Earth below, but furnished them with an innumerable number of Beings and Inhabitants, the Angels, to the number of which there is not one added to this day; of which the Devil and all his Angels were part. Now after God had brought the Earth into form, and so richly furnished it, and given Man such a Dominion here below, the Devil with his Angels envy this, that a Creature so much below them in his Make, should be made Lord of this lower World, and have Dominion over such a vast number of Beings of different Species; while they have no Dominion but that among themselves, God leaving them to the mutability of their nature; for there is none immutable but God, who has his being of and from himself. They then confederate to cast Man down from his Excellency, and accordingly leave their own Habitation the Heavens, at their own pleasure, and curst design upon Man, and not at the Command of their Creator; by which *Jude* tells us, *ver. 6. they lost their first Estate*, or Principality. God justly (as does their own Condition as sinful) excludes them for ever that heavenly Station, and confines them

to these lower Regions, where they acted their cursed Enterprize ; tho I know the conceiving of this is sin, yet I find not in Scripture but the first actings of it lie here. Man is soon overcome, and brought into Confederacy with him, for which God gives him Commission to become the Head of all these Rebels to him, both Angels and Men : and hereby he obtain'd a Principality, but with the loss of his heavenly one ; and a vast Dominion, but with a Curse annex'd to it, and a Judgment intail'd upon it, of everlasting destruction, *Heb. 2. 15. Joh. 16. 11.* I shall not enlarge here ; only this is said to shew that as the Devils and Men have sinned here, so they shall be punished here : and when Christ has call'd all his Elect home by his Grace, as we have heard, and past Judgment upon his Enemies, then what remains but the execution of the Judgment past, in inflicting the Punishment ?

And now the time being come for Christ to give up the Kingdom to the Father, which will be in Heaven it self, there remains no more need of this Earth as to its present state : but yet as the Chaos was created out of nothing, so it is of it self capable of an eternal duration ; God knows how to render it useful to his Glory accordingly, by turning it into a Hell, a place of Torment to the damned Angels and Men to all Eternity, that where they have sinn'd, there in just Retaliation they may be punished ; God having already served all other Ends of his Glory here by it ; and that
Fire,

Fire, *Rev.* 20. 9. that comes down from God, is the kindling of that Lake of Fire, *ver.* 14, 15. that burns for ever, and is the second Death, *Rev.* 21. 8.

The Conclusion.

I Conceive the not minding these five things, which are the Subject-matter of this brief Discourse, and placing them in their due order, has bin the reason of those Bewildrings of our Minds about them ; that is,

1. The new Heavens and Earth, either taking them for what they are not, or placing them where God has not given them their place ; they intending that blessed State and Condition of the Church upon the destruction of Antichrist, running out the whole time of the 6000 years, which are not yet expired ; and it may be some hundreds of years unto this Kingdom of Christ, which is that day of a thousand years call'd *the day of the Lord*, 2 *Pet.* 3. 8. which when over in the Judgment, then *that day*, *ver.* 10. *of the Lord will come suddenly as a Thief in the night* for executing the Judgment past.

2. The Restitution of all things, little minded, less understood ; tho the property of the Word can intend no less than a bringing back to its former state and condition : and what can that be but the state of things here below, before the Fall of Man, in which all Creatures are interested as well as Man ? after

which by an instinct of Nature they groan, as *Rom. 8. 21, 22.* as well as the Saints, *ver. 23.* and the time of the manifestation of the Sons of God: and this will not be till Christ appears, for

(1.) Tho some go out of this World under legible Characters of their Sonship, all do not.

(2.) And many of them the World has look'd upon as the vilest of Men, and not fit to live upon the Earth, much less to be Heirs of Heaven, their Names and very Dust being abhorred; while the most wicked of themselves they dignify with blessed and glorious Memory.

(3.) But were all that are Sons of God by effectual Calling made more manifest than they are or can be in this state of things, yet this would be but partial; for who knows how many are yet to be call'd that are yet in their Sins? The manifestation the Apostle intends, is full and compleat of the whole Man in his intire Nature, *Rom. 8. 23.* so of the whole number of the Men converted, and to be converted: and this cannot be till the appearing of Christ, as we have said, in which time *Peter* says, *Acts 3. 21. all things shall be restored.*

3. The Judgment, this is by all believed to be the last Scene to be acted here below, before both Saints and Sinners eternal Estate, that admits of no Change, is terminated: and this I conceive is a right Conception of it; but

but this doth not necessarily, or of any good Consequence transfer it to the end of the thousand years : for

(1.) What Judgment then can this be that is given to them, *Rev.* 20. 4. if not the Judgment they shall be joyn'd with Christ in, in which the Wicked shall be cast for their eternal Estate?

(2.) If after the thousand years, where and when shall it be? for, as it hath bin said, at the end of the thousand years Christ gives up his Kingdom to the Father, *1 Cor.* 15. 23 to 28.

4. This Kingdom of the Father, which is not so minded as it ought, I take to be as the Pole-star that we should always keep in our Observation, as ever we would steer a right Course in the understanding these things.

Now let us a little consider how after this way of accounting, these great Truths hang one upon another, as Links in a Chain, according to the Analogy of the Scriptures.

And lastly, Christ having dispatched all he had to do here below, he returns to his Fathers House with his Spouse in this her married State, with all the Holy Angels, those ministering Spirits, *Heb.* 1. ult. Here are none left of intelligent Creatures, but reprobate rebellious Sinners, already sentenced to everlasting destruction : a place there must be for the execution of it, and what more proper than that where they have committed all their rebellions against God? as Men usually execute great Of-

fenders as near the place where the Crime was committed as may be. He turns this lower World into an eternal Lake and Hell, for he has the Keys of Hell and Death, *Rev. I. 18.*

To conclude with a brief Summary of the whole.

God having finished the Works of the first Creation of the Heavens and the Earth in six days rested on the seventh. So our Lord Jesus Christ, the Mediator of the second Covenant, instantly upon the Fall of *Adam* enters upon the Work of the second, according to the Promise, *Gen. 3. 15.* being ordain'd and set up from everlasting hereunto, *Prov. 8. 23.* which Work takes up 6000 years before it is finished, 1000 years for a day, as *2 Pet. 3. 8.* of which the Apostle would not have us ignorant that a day with the Lord is as 1000 years, and 1000 years as one day: which 6000 years, or six days, reckoning 1000 years for a day, as in the first Creation; he applies to the Work of Christ in calling in the Elect of God, as *2 Pet. 3. 9.* *The Lord is not slack concerning his Coming, as some Men count slackness, but is long-suffering to usward, not willing that any should perish, &c.*

Now when Christ has call'd in all the Elect, then he will rest from his Work in the second Creation, as the Father did from his of the first, *Heb. 4. 4, 9, 10.* and as things come nearer the Center, their Motion is the quicker, so here; for in the last times of these 6000 years,

years, are the times of the new Heavens and new Earth, so call'd by a Metaphor, wherein he will pour out his Spirit in his Gifts and Graces, that the Effusion of them in the primitive times of the Gospel was but the first Fruits of, *Acts 2.*

There will be such a Work of Conversion in the World, that there was never the like before, as *Isa. 66. 8.* a Nation in a day both of the Jews and fulness of the Gentiles, *Rom. 11. 25.* And having finished this great Work that lay upon his hand for 6000 years, he makes his appearance to enter upon the Kingdom of his Glory, comes from Heaven with all his holy Angels, and the Spirits of the Just made perfect, raising their Bodies first, and then changing them that are alive, and takes them to himself in the Air; and all this in a moment, in the twinkling of an Eye. At which time Christ raises the wicked also, *Job. 5. 28, 29.* according to the Authority given to him of the Father to judg the World; and *because he is the Son of Man.* As his being God-man rendred him a meet Person to deal with God and Man in the great work of Salvation, so also to be a meet Judg of the wicked, to whom they must answer for themselves for all their Sins, as to the Merit of them. And having raised the unjust that were dead, he also puts them that are then alive into the same State with them, able to answer for all their Sins both in thought, word and deed, and bear the Punishment they shall be condemn'd to, in

in the Sentence he shall in righteousness pass upon them; whom, together with the Devil and his Angels, he puts under Chains of his divine Power to be call'd forth personally to their Trial in this great Assize now approaching.

Having thus far prepar'd things to enter upon the glory of his Kingdom, he joins all his Saints with him, and advances his Throne; before whose Face and awful Presence the Heavens and the Earth are said to flee away, *Rev.* 20. 11. that is, as to its State under the Bondage of Corruption, *Rom.* 8. 21. and all appear new, *Rev.* 21. in this Restitution-state (the Curse being taken off in all its effects) and enjoy the liberty of the Sons of God in this day of their manifestation, *Rom.* 8. 19. all things here below appear with a new Face.

Death and Hell having given up their dead, Christ with his Saints enters upon the great Work of judging the World, *1 Cor.* 6. 2, 3. Angels and Men, and spends this 1000 years upon it; for time it must take up, and less it cannot reasonably be supposed, when all and every individual of those Millions of fallen Angels, must give an account for all their Sins they have bin committing for 6000 years together; and all sinful Men for all the Sins of their Lives, and for ought I know Sins committed in their unbodied Estate.

After

After this Judgment is over, and Sentence past, it's said *they are* (for under the Dragon I conceive all are included) *let loose for a little season*; and, as poor Creatures in a desperate Condition, gather together against the Camp of the Saints, *Rev. 20.* and Fire comes down from Heaven, and devours them. I suppose this is but allusive, for their Bodies are now as impenetrable by any material Element as their Souls; and the Devil who is reckon'd in the number of these is said to be devoured: but it intends God's withdrawing his hand from upholding this lower Creation in its present State, as to all his Workmanship wrought in it in the first six days, *Gen. 1.* and reducing it into that Chaos as when first created out of nothing, void and without form, thereby turning it into that Lake into which they are to be cast, *Rev. 20. ult.* which is the second Death, and the place where the Devil and Sinners shall be eternally punished from the presence of the Lord, and the glory of his Power, *2 Thess. 1. 9.* that as they had sinn'd upon the Earth, they might be punished on the Earth. And this instantly upon Christs withdrawing himself with all his Saints and holy Angels to Heaven, to give up the Kingdom to the Father, where God shall be all in all: Father, Son and Spirit, giving forth more immediately the Emanations of his Divine Love, Grace, and Goodness eternally, to the unexpressible and everlasting Felicity of his Children;

den; and visiting the Wicked here below with the effects of his Divine Anger and Wrath, in that most dolorous place prepar'd for them to Eternity.

Advertisement.

REader, if thy Thoughts lead out thy Desires to Inquiries after the time when these things shall be, thou mayst be furnished with a little Piece upon the Scripture-numbers, intituled, *The Mysteries of God finish'd*, giving some light into it, which may be had of *M. Fabian at Mercers Chappel in Cheapside*. Done by the same hand.

A short Scheme of Exposition on the 12th Chapter of the *Revelation*.

THE Dragon in the Pagan, Heathen State and Worship, maintain'd the Heathen Idolatry, in opposition to the Christian Faith, in several severe Persecutions upon the Confessors of Christ, for the first 300 years after Christ's Incarnation, till *Constantine* the Emperor imbraced the Christian Faith; and the Heathen Idol-worship was put down, and the Dragon thereby cast down from the Throne he was advanced to, as head in that Worship. And then this old Serpent puts himself into another shape, and appears in another form in the World, transforming his Ministers into Angels of Light: He will now dwell in Heaven with the Woman, the true Church, and pretend to be as good a Christian as any. I conceive here this 12th Chapter begins, and the promises contain'd in it.

Now the Artifices he uses to carry on his cursed Designs, are under the form of Godliness to destroy the power of Godliness, and introduce

roduce a false state of Worship, and a false Church into the World, which should be no true Church of Christ, but the Synagogue of Satan; to mislead and draw away the carnal Professors, to raise them up to such a Consistency, as to be able afresh to oppose and persecute the true Church.

Therefore you have both the Vision of the Woman, the true Church of Christ, and of the great red Dragon; who had bin dyed in the Blood of the Martyrs of Christ before in the ten Persecutions as they are call'd, both represented to him in Heaven, *Chap. 12. 1, 3.*

Some of the Methods she takes to attain this Heavenly State, the better to carry on his cursed Designs thereby, are,

By corrupting the Bishops and principal Men in the Church with worldly Greatness, Grandure and Wealth; and this even in *Constantin's* the first Christian Emperors time; according to what is recorded in History in that Voice, *Now is Poyson poured into the Church.*

So also by sowing the Seed of that corrupt Doctrine of *Arian*, denying Christ to be God coequal with the Father, which prevail'd so far, and was propagated with that heat and zeal, that drew on sore Persecutions upon the sound in the Faith; and was the spilling of much Blood, and this for 100 years together and odd.

By

By these things and methods did the Dragon that old Serpent carry on his Designs in order to midwife Antichrist into the World, that false Church, in which he designed to reign in that Beast, to whom he deputed his Power and great Authority, *chap. 13. 4.* to rule under him, and act for him in all those Persecutions and Wars upon the true Church for 42 months, *chap. 13. 5, 6, 7, 8.*

As soon as he had advanced that heavenly Station, it's said, *His Tail drew the third part of the Stars of Heaven, and cast them to the Earth,* that is by the Arian Heresy, *chap. 12. ver. 4.* and corrupting other of the principal Men with worldly Grandure in the Church, under a form of Godliness drawing them from the simplicity of the Gospel, and true form of the Gospel-Church; in all which time the Dragon is said to stand before the Woman.

1. His standing implies not a sudden and quick approach, but a kind of fixt posture: and it may well be so represented to us; for it was above 100 years before *Constantine's* turning Christian, and the visible Separation made, by the Womans bringing forth that Male Child, the true Church, over which Christ alone does preside as Head and Law-giver, and who together with him shall rule all Nations with a rod of Iron.

2. Before the Woman, not only in a visible Profession, but carrying on his Designs in such near Approaches by his Ministers transformed into Angels of Light, that had not
 God

God by his Almighty Power and Divine Assurances, strengthened the sincere and sound Professors of the Truths of the Gospel, the Dragon had gain'd his Desire of swallowing up the true Profession and Confessors of it: but seeing the Truth of the Gospel and sound Professors was taken under the protection of that Divine Power he could not deal with, he like an old Serpent would not stand spending his time longer in these Methods he had no other success in than disappointment, but puts on another shape; he will have a visible Church of his own erected, which shall pass for the true Church, and the only Church in the World, finding by what he had already experienc'd, that there was matter enough in the carnal Professors of Christianity, out of which he might collect it. The Description of this his Design, and the Methods he takes to form this false Antichristian Church, and State of things in the World, you have by the Prophecy set forth at large in the 13th Chapter, in which State of things it's said, *ver. 7. it was given unto him to make war with the Saints, and overcome them, and a Power over all Kindreds, Tongues and Nations; and (as in ver. 5.) to continue 42 Months.* By the Saints here are meant the true Church of Christ, the Woman, among which the materials of the carnal Professors, of which he lays the Foundation of this false Church, lay intermixt, till thus drawn out and regimented by the Dragon into that Antichristian State.

Now

Now here I conceive begins the War in *Chap.* 12. 7. a War between the true and false Church, all represented in Heaven under a profession of the Gospel, and the Witnesses Prophecy in the 11th *Chap.* for as the 42 Months in *Chap.* 13. 5. is the same time with the 42 Months in *Chap.* 11. 2. so the 1260 days of the Womans flight into the Wilderness in *Chap.* 12. 6. is the same with the Witnesses Prophecy in *Chap.* 11. 3. of 1260 days. In *Chap.* 12. 7. it is said, *there was War in Heaven, Michael and his Angels fought against the Dragon and his Angels.* In *Chap.* 11. 3. *I will give Power to my two Witnesses, and they shall prophecy:* for Christ, they are his Witnesses that bear Testimony to him and the Truth as it is in him, and against the Gentiles that tread under foot the Holy City: so *Michael* and his Angels war against the Dragon and his Angels, that is, the Dragon in the Beast, the false Antichristian State.

1. The Quarrel is the same.

2. The Persons the same, tho under different names.

3. The Time the same; for otherwise there would be twice 42 Months which cast into days, a day for a year, it makes 2556; and the Witnesses days, and Womans, being put together, make 2520: and now these Times should be run out, and under what Providences, and in the fulfilling of what Word, I see not; for all the time of the Sufferings of

D

the

the Church under the Gospel is the fulfilling of some Prophecy of Scripture in the old Testament, *Rev.* 10. 7. read the words. And therefore if we would be rightly guided in the understanding the beginning and ending of the times set in the Gospel, we must find some number in the Old Testament as a Guide to go by, which I shall not concern my self with here, an Essay toward it being lately published in a little Piece call'd, *The Mysteries of God finish'd*: This short Scheme being only taken to see how what is there published, and the Prophecies in this 12th Chapter do harmonize.

Thus we see that when Satan could not prevent the Woman's travelling in pain, and bringing forth in her faithful Confession and Witness to Christ as the only true Prophet, whom we are only to hear, and the alone High Priest of our profession, by whose Righteousness alone we must be justified in the sight of God; and who is the only King and Lawgiver to his Church, as also King of Nations, and needs no Authority but his own to govern both Church and World; he like an old Serpent, sets up such a State of things in the World in the Antichristian Church, under a profession of Christ, as really is a denial of Christ both in his Mediatorship and all his Offices, in and by which he dischargeth it; and so draws away the multitude of carnal Professors, *Rev.* 13. 2, 3, 4. and in and by this false Church thinks to over-run the Temple as well as Holy City,

City, *Chap. 11. 1, 2.* but God takes that under his own Protection, *Chap. 12. 5.* as appears by *Michael's* ingaging in this War, *Ch 12. 7.* which the Dragon in this false Church raiseth against her, *Ch. 13. 7.* the same prophesied of in *Dan. 12. 1.* but there *Daniel* delivers it in few words :

1. Such a time as never was before of Trouble or Trial

2. Wherein the danger principally would lie not so much in the outward Persecution, tho very great, as being led away by the Error of the Wicked: as is plainly infer'd. in that the saved ones are such as are found written in the Book, which in *Rev. 13. 8.* is call'd, *the Book of Life of the Lamb slain from the Foundations of the World*; whose Names are then in that Book, as given to Christ, *Joh. 6. 39.*

3. At this time shall *Michael* stand up, the great Prince, *which standeth for the Children of thy People*: and in *Rev. 12. 7.* *Michael* stands up, and engageth in this War with his Angels against the Dragon, &c. so that I take this time of trouble in *Daniel* to intend the whole time of Antichrist's Reign, such as never was both for the nature and continuance of it.

This War I conceive is carried on till the Witnesses rise so high in their Testimony, as *Chap. 11. 7.* even to a discovery of the Idolatry, Superstition and Corruption of that false State and Antichristian Church; and asserting and defending the great Truths of the Gospel, of the Person, Mediatorship, and Offices of Christ, more especially his Kingly one.

D 2

The

The Dragon and his Angels are so born down by it, that there is no place found for them, *Chap. 12. 8.* as in the late Wars in *England*, were not Popery and Hierarchy found to give way to the Gospel-light in that day? to what a height, thorow the Blood of the Lamb, did the Testimony arise in that day, even beyond what it was since the rise of Antichrist in the World? The Witnesses engaging in it to the Jeoparding their Lives in the high places of the Field, not loving their Lives to the Death; attended with those Ascriptions to God, as in *Chap. 12. 10.* and Joy to the Faithful, as in the beginning of the *12th ver.* (to what a height was the whole Protestant Interest's Expectations raised?) not considering or understanding what the Holy Spirit subjoyns hereto in his Prophecy.

1. A Wo to the Inhabitants of the Earth, the carnal Professor, unto whom the Dragon was come down.

2. The Wrath the Dragon was in, seeing himself and his Angels thus baffled, and he under all his disguises discover'd to be the old Serpent, the Devil and Satan, *Chap. 12. 9.*

3. And that knowing his time to be but short, that is, his 42 Months near running out, put him upon fresh Attempts with the greater Vigour, as *Chap. 12. 13.* and *Chap. 11. 7.*

This occasions the second hasty Flight of the Woman into the Wilderness for a time, times, and dividing of time. I conceive this to be a time after, or at the end of the 1260 days of

of her being in the Wilderuess, as Chap. 12. 6.

1st, There it's said, she fled to the Wilderuess, to the place prepar'd of God.

2^d, Where she should be fed all the 1260 days.

1. But here her Flight is described to be sudden and quick, by the two great Wings of an Eagle.

2. Here she is said to be nourished, just kept alive.

But to me the Prophet *Daniel* puts this out of question, that these two cannot be one and the same time, as *Dan. 12. 6.* The question is; how long shall it be to the end of these Wonders; not how long shall these Wonders be in accomplishing, but how long to the end of them. He answers, to a time, times, and half a time, the same here of the last Flight of the Woman into the Wilderuess: And further opens it in these words, *When he shall have accomplished to scatter the Power of the holy People, then all these things shall be finished:* this time, times, and half time shall be the finishing part of time; as the Angel in *Rev. 10. 6, 7.* says, *Time shall be no longer*, that is, to Antichrist, or the Enemies of Christ. But in the days of the seventh Trumpet, when he shall begin to sound, the Mysteries of God shall be finished, as he hath declared by his Servants the Prophets, referring to *Daniel's* Prophecy.

These things consider'd, how doth one
Scripture

Scripture open another? for in *Rev. 11.* 'tis said; that after the last War is accomplished upon the Witnesses, on their finishing their Testimony, to their Slaughter, three days and a half they lie dead, and then rise: and upon their Ascension, the Beasts 42 Months is wholly run out, which is attended with that dreadful Earthquake and slaughter of 7 00 Names of Men, and the fall of the 10th part of the City of *Babylon*, that is, that Kingdom where the Witness is finished: this shuts up Antichrist's time as to his domineering in the World; and that takes place in *Chap. 11.* 14 to the end, read the words.

I find time set forth under this Appellation of *time, times, &c.* but four times in Scripture. The first is the 7 years Banishment of *Nebuchadnezzar*, under the name of 7 times passing over him. This by all is understood to intend years: and why not the rest, I see not. And *Dan. 7. 25.* certainly relates to the end or finishing of the fourth Monarchy in the Antichristian State, by what succeeds in *ver. 26, 27.* the same with this in *Chap. 12.* of *Daniel*, and *ver. 7.* and also of *Rev. 12. 14.* and *Chap. 11. 9.* three days and half the Witnesses lying dead: for else how is it possible, without fresh Revelation, to understand what the Holy Spirit intends by times? for if we take time in the singular for a year, and cast that year into days, and take those days for years again, that is 365 years, and the like, by the half time, which make 547 and a half,
how

how shall we understand *times* in the Plural, whether for 2 years, or 3 years, or 20 years, or a hundred? If we take them but for two years, yet cast up 3 years and a half into days, and take those days again for years. they exceed 1260, the time of the Witnesses Prophecy. But when the Holy Spirit calls the *time*, *times*, and *half time*. Rev. 12. 14. and Dan. 7. 25. and Chap 12. 14.) three days and a half in Rev. 11. 9, 11. I do not see why we may not take them for the 3 years and half of the Death upon the Witnesses; for no Person ever yet, as I have heard of, did think that the Witnesses upon the Slaughter in Rev. 11. 7. should lie dead 1278 years and a half, which they necessarily must if they take *time*, *times*, and half a time to be the same with the 3 days and half, and understand them for *years*, and then cast those years into days, and then take those days for years again.

But I conceive they intend but one and the same time, according to *Daniel's* reckoning, Dan. 4. 25. and intend the time of the 3 years and a half of the Witnesses Death; at which time the Serpent cast out Waters as a Flood to cause her to be carried away of it. And what a Flood of Popery did K. 7. bring into this Nation upon his slaughter of the Witnesses? But the Earth helped the Woman; the Hierarchy and interested Men in the Nation helped the Woman by swallowing up the Flood in the late Revolution; lest they should drown with her, God had so intangled their Interests.

The

The Serpent being herein disappointed also, is in great Wrath, and resolves to make one Attempt more: his 42 Months not being quite run out at the Resurrection of the Witnesses, he will once more go to make war with the Remnant of her Seed that he has suffer'd most by in his Interest: and we read no more of him; it's said he went to make War, but no more: how far this old Serpent may proceed before the Voice from Heaven, and the Ascension of the Witnesses, I cannot determine (this is certain, it shall be, as it is, a cloudy day, *Chap. 11. 12.* for they ascend to Heaven in a Cloud) but time may quickly shew; and it's better to be many times disappointed, than once surpris'd: For the Beasts 42 Months in all probability is near expiring; for it was given to him to continue, or make War upon the true Church so long, and no longer, *Rev. 13. 5.*

O *England, England!* Has God honoured thee with the finishing part of the blessed Witness and Testimony to Jesus Christ, King of Saints and Nations, and to raise thy dead Witnesses to stand upon their Feet again? Wilt thou in this cloudy and dark day, not look out for the breaking forth of that Sun of Righteousness (*Mal. 4. 1, 2, 3.*) but fall asleep, to the hazard of a Surprize by that old Serpent, and not wait for that Voice from Heaven to thy Witnesses, saying, *Come up hither,* to an utter destruction of Antichrist, and all of Antichrist in the midst of thee? *F I N I S.*

Errata. Pag. 45. lin. 21. for *Promises* read *Prophecies.*
P. 46. l. 15. for *she* r. *he.*

